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778 They agreed that Ndoeria had rebuilt many rumah
pemali. I must go there sometime.

574 Back in Roworeke, the kapitan gave us sweet
soft drinks and port wine (Chinese). Then he put
291 on his adat dress, including a batik headcloth
386 which was winged in front, and a fine ikat slen-
[287] dang, and a woven sarong. There seems to be no
more tapa around here. The colors of the woven
and ikat stuff are dark, including blue, black,
and dull red. They are not very attractive, and
the cloth is quite heavy. I saw women with bas-
kets full of leafy stuff (small leaves) and I
asked what was inside. They said tarum [indigo]
and that it is used to make the blue and black
dye. Thus they still use locally made dyes,
but in Roworeke the red dye is bought in a store.

126 I took a picture of the kapitan and his wife
and family including the fine type old mother.
621 We then started on a tour of the kampong. We
went first across the road to Watu Roga. It is
small and evidently most of the Wanda suku are.
342 There is one large house, but most of the others
178 are rather small. They are not of the high
pitched roof type. I was told that before the
war there were more of the old high roof type,
but the Japanese leveled many of them to make the
people move into the hills as they said the popu-
lation was too dense near the town. I can't
quite get the point, but new houses tend to be
low, four sloped roofed, rather long and squat
in type, but still look primitive because of the
alang-alang thatched roof and many with the coco-
nut leaf midrib walls. The walls, however, are
usually low or invisible because they are under
the low-hanging roof. Hence they are hooded.

349 In Watu Roga there is a high concrete struc-
769 ture looking something like a watchtower with
614 steps leading up. It has a four-sloped tin roof.
766 There is a low wall around a small rectangular
space under the roof. The flooring is of tile,

349 and in the corner is a long wooden drum used in
769 certain ceremonies. Most amazing, however, is
614 a box under the roof and set on planks across
766 beams. This box is covered with old ikat clothes and measures about 3x2x2 feet. In it are the bones of the great ancestor of the Wanda suku. The kapitan said they are "hundreds of years" old. When they have a suku feast, hundreds of people come here and kill buffaloes and dance and sing and pray, asking the ancestors for favors. They do not call them but call on them. All a-
764 round are the stone heap and slab graves of lesser folk. Bodies put in them are bound in the knee-to-chest posture. They often are too small to allow lying down anyway. I was told that many are placed in one cist, and new bodies are put in by lifting the slab and moving the old bones over.

286 I saw a back-bar loom and two women spinning
126 on primitive wheels from cotton fluff. It is im-
181 pressive and the threads they make are good. One old and one young woman were so employed. I started to take a photograph of the old one and a young lady came up and said that she was his mother and that if I took a photograph of her I had to give him one too. I closed the camera and went away. These are the least agreeable folk I have met yet in Indonesia. Still there are plenty of fine people here. Nevertheless, they are not uniformly polite as, for example, are most of the Buginese.

181 We then got out of Watu Roga, leaving discon-
126 tent, it seemed, as we had taken photographs but given none to the people as we had done across the road in Roworeke. I get the impression that the Watu Roga folk are a bit antagonistic possibly to the people in Roworeke. I also suspect that these Ende people are aggressive and competitive and grasping anyway.

621 Then we went around the sections of Roworeke. These are, so far as I can get them up to now:
[i.e., Watu Roga.--Analyst]

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621 Nuamere (the kapitan's house is located here), Pudjambu, Aibod, Aiutu, Roworeke proper (the original kampong after they moved down from the negri lama), Kopodo (all Tibo suku, and small), and Wolomere. Thus there are seven. To the south, below Aiutu and Wolomere, is an open land stretching out toward Ende, on which various mixed folk have settled sparsely. The Roworeke [778] sections run up hill gradually from the road to the west, and the negri lama is located high above. All are on the west side of the road except the far south Wolomere, where the secretary lives. Wolomere is on the Watu Roga side of the road. There is an offshoot of Watu Roga on the Roworeke side. This is Paudari, and most, if not all, here are of the Wanda suku.

764 In Nuamere there is one high-roofed house, near the kapitan's. And here is a large concrete tomb set high above the houses. In the upper part, and alone, is the body of the kapitan who died in 1939. In the large lower part are tens of bodies of the Odja suku. When a new body is to be put in, an earthen section is dug up, which exposes an opening in the concrete tomb. The bones are pushed back and the body placed in and the earth replaced (are these bound in the knee-to-chest position?). There are many other rougher stone tombs which the kapitan said contain tens of bodies also. They do not know how many are contained in some of them as they are so old and have been used for so long.

621 766 ●349 769 614 Then we went to Pudjambu, the next place, and it is like a small separate kampong by itself. Then we went to another, rather farther off and up on the rising stone-faced levels. It was fine. This was the Roworeke proper, the ancestral kampong whence all others spread after moving down from the negri lama. It is a very fine place and I took a photograph. Here there is a high-set roofed tower like the Wanda one, and on planks

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349 set on the rafters a similar chest with bones of
766 the old ancestor of the Odja suku. I was told
769 that this has been there for hundreds of years,
614 but then it was reckoned that it had been there
621 for at least seven generations. It too was covered with ikat clothing. There was no drum in this one. They said that when the ancestor suku feast is held, hundreds of people gather here and buffaloes are killed, as was true in the other place. All around are many other stone cist tombs, all graves of descendants of the big
342 Odja. There are some high houses here, but most of them are lower in construction.

286 In Padjambu we saw many women spinning and weaving. One girl was pressing cotton fluff on a primitive wooden wringer arrangement in order to flatten it before spinning. It looked just like an old-fashioned clothes wringer. We saw an old woman preparing the loom threads in the first stage of ikat work. The white threads were wrapped with fiber windings. We saw several ikat sarongs, all of which were heavy and dull in
[435] color. The kapitan said that I could buy one for
[181] fl. 150.00 and another for fl. 250.00. This again shows the grasping character of these folk.

123 I forgot to say that the kapitan wants to go to Larantuka with us. I refused to let him go along. Also, at the Odja ancestral bone bundle tower an old mother said we had to leave an offering. We left some cigarettes. Perhaps they wanted money.

286 These ikat things are all over. I don't like
386 them very much, but they are genuine. The cotton
531 is grown locally and is pressed and spun. The dyes are blue and black and are made from indigo leaves. The ikat work is done with ties of fiber.
[438] Indeed, the only trade material used here is the red dye they buy in the stores. They also weave regular cloth, but the colors are always dull. The designs are small and indecisive.